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THE
RIGHTEOUS RULER.

Sermon preached at S^t Maries
IN
CAMBRIDGE

June 28. 1660.

Being appointed a day of publick Thanks-
giving to God for the happy restitu-
tion of *His Majesty* to his
Kingdomes.

By

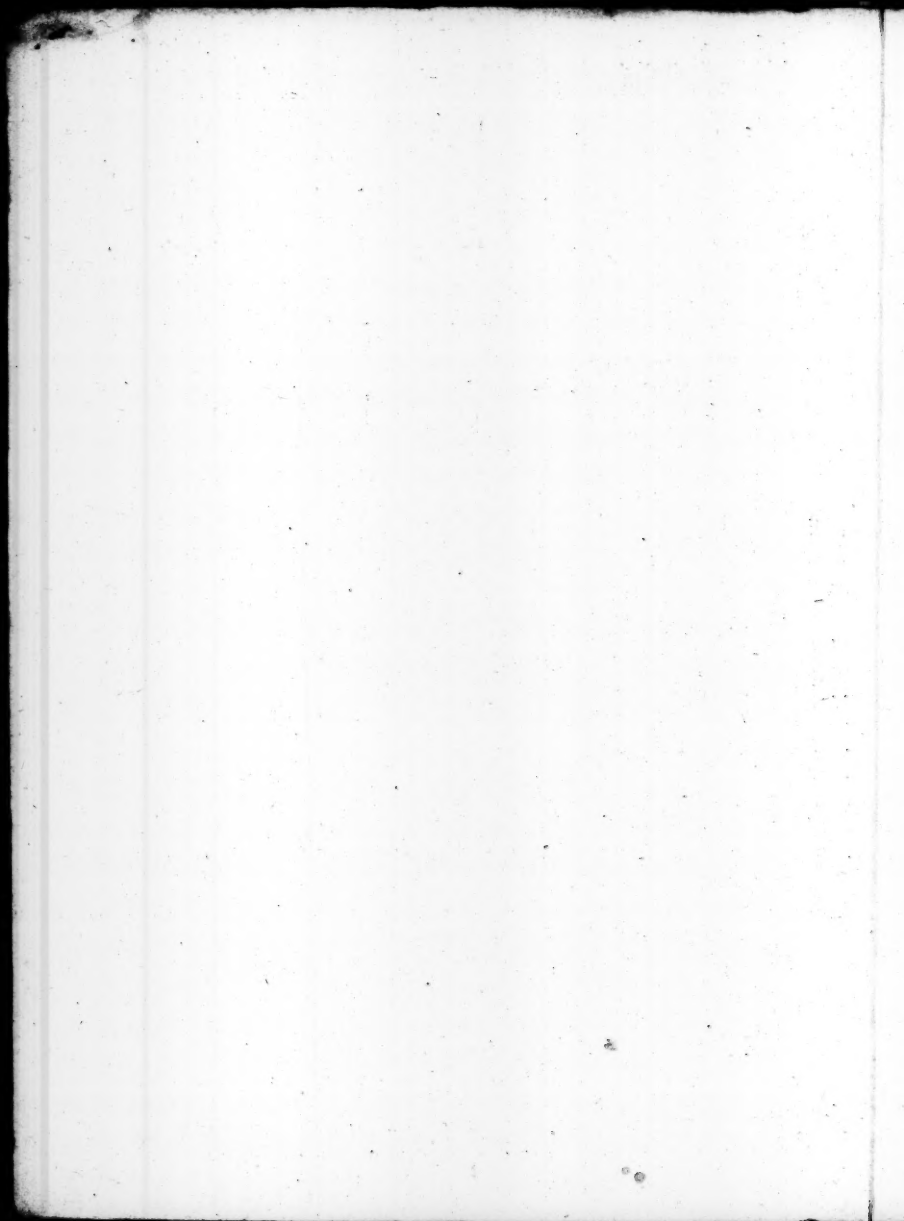
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in CAMBRIDGE.

1 Chron. 29. 22. 23.

*And (all Israel) did eat & drink before the Lord, on that day with great glad-
ness, and they made Solomon, the son of David, King the second time, and
appointed Him unto the Lord, to be chief Governour, and Zadok the priest.
Then Solomon sat on the throne of the Lord, as King in stead of David his
Father, and prospered; and all Israel obeyed Him.*

Printed by JOHN FIELD, Printer to the Uni-
versitie of CAMBRIDGE, 1660.



To the READER.



*He three first works we
read of after the flood,
were, A work of Pie-
ty, (the building of an
Altar, Gen. 8. 20.) A
work of pleasure,
(Noah his planting of a Vineyard, and
drinking of the wine thereof to excess,
Gen. 9. 20, 21.) A work of policie (the
building of Babel,) Gen. 11. 4.)*

National calamities are frequently Dan. 9. 26.
Iſa 28 2.
*in sacred Writ compared to a flood: and
such were the evils (civil and spiritual)
England long laboured under: a flood,
which covered the tops of our highest
Mountains (Princes and Nobles)
and threatned destruction (as that did to
Seths) to the two pillars of our Land,
Magistracie and Ministrie.*

To the Reader.

*Now upon the asswaging of such
floods, there are three sorts of works which
men (according to their different princi-
ples) entertain themselves withall : Re-
ligious persons with works of piety, and
grateful acknowledgements to the God
of their salvation. Sensual persons
about works of pleasure, excessive drink-
ing and sports (like Swine, wallowing the
more in the mire, the more the Sun shines
on them.) Subtile persons about works
of Policie, the repairing and cieling of
their own ruined houses, stepping in first
after the good Angels coming down, to get
cure for their civil evils : in short, there
are ten that complain of a leprosie, to one
who is thankful for the cure. To the sa-
cred memory therefore of our deliverance,
and to invite men to offer the sacrifices
of praise to God, I here build this altar,
and that (after the law thereof, Exod.*

Hag. 1.4.

To the Reader.

20.25.) of rude and unpolisht stones.

Heretofore we were ready to dance about every image of power, made of the peoples Ear-rings and Jewels broken to pieces (their laws and liberties violated) while our Moses was in the cloud, and we thought our selves justified with saying, As for this Moses, we wot not Exod. 32. 1. what is become of him: but God hath been pleased to restore him to us again, and by him to conduct us (in a happy degree) out of that wilderness condition the Nation was in.

Now to inkindle in our breasts a joyful and pious sense of this divine favour, is the end of this ensuing Sermon, to which the slightness of the materials may possibly render it not altogether disproportioned (bonfires designed for the encreasing and expressing a publick joy, art not made of solid timber, the slightest

To the Reader.

materials are then most serviceable) God hath not onely furnished us with an occasion, but an ability to rejoyce, the joy of His Majesties entrance to his Kingdoms, being assisted by the three National blessings, Plenty, Peace, Health, (rarely in conjunction, observed to grace the Inauguration of our English Kings.)

2 Sam. 24. 13.

I had not here been challengeable for so bold an attempt as the giving any character of His Sacred Majestie, (every pencil especially at so great a distance is not permitted to draw a Kings picture) but I considered that honour and praise, are reckoned, not among the free-will-offerings, but the necessary sacrifices to these gods upon earth, good and righteous Princes. It is prophesied of good King Solomon, Psal. 72. 15. that prayer should be made for him continually, and daily should he be praised, (a double

Psal. 82. 6.

To the Reader.

double honour *which those that ruled ill before never had,*) besides the Text (in the latitude of its sense) did invite me hereunto, the Lxx reading it thus,

Εὐνομαζομένων δικαίων, when the righteous are commended, the people rejoyce.

I easily foresee that some passages herein will be indited of bitterness, which therefore an ordinary policie would have prompted me to expunge, but that I was well

aware, it is slight healing which commenceth not from a search of the wound:

the Apostle warrants a cutting reproof when a sin eats like a Gangrene into the credit or safety of a Church. It is the

Chirurgeons wisdom to accommodate his practice not to the humour, but necessity of his Patient. This Sermon is not presented to the eye with the same brevity it was to the ear; Truth in some places requiring greater assistance then

those

Jer. 8. 11.

Nulla remedia tam faciunt dolorem, quam quae sunt salutaria.

2 Tim. 2. 17.

Tit. 1. 13.

Ελεῖν καὶ σω-
φρον.

Qui misericordia peccato imperiit, peccanti denegat.

To the Reader.
*those few minutes allotted for such ser-
vices in the Pulpit, would allow.*

Cambridge

July 23. 1660.

J. S.

The

The Righteous Ruler.

A Sermon preached at S^t. *Maries*
in *Cambridge*, June 28. 1660. being ap-
pointed a day of Publick Thanksgiving
for His MAJESTIES restauration to
His Kingdoms.

PROV. 29. 2.

*When the Righteous are in authority, the people rejoice ;
but when the Wicked bear rule, the people mourn.*



Gods government of the World is
full of Riddles and Mysteries ; the
Temple out of which the Angels
(the Ministers of Divine Providence) proceed, is said to be full of
smoak, *Rev.* 15. 8. and we never find the eyes of our Understand-
ings to ake & smart so much, as when long detained
in this smoakie Temple, we are never more confound-
ed and humbled into a sense of our own shortness,
then when long entertaining our thoughts about the
mysteries of Divine Providence.

Now Providence is thus mysterious especially (as *Ecdl.* 8. 17.
the Wise man notes) because of the strange chec-
quer-work therein, the wonderful vicissitudes, and mix-
tures of happy and adverse occurrences. A thing fre-
quently

Job 23. 9.

Psal. 77. 19.

*Subtexta malis
bona sunt, la-
crimeque se-
quuntur, vici a.*

quently noted in Scripture. *Dan. 2. 21. He changeth times and seasons, he removeth Kings and setteth up Kings. 1 Sam. 2. 7. The Lord maketh poor and maketh rich, he bringeth low and lifteth up. Eccl. 7. 14. In the day of prosperitie rejoyce, in the day of adversitie consider; God hath set the one over against the other. Job 12. 23. He increaseth the Nations, and destroyeth them: He enlargeth the Nations, and straitneth them again: and in the Text we find him sometimes setting up a righteous, and anon a wicked Ruler; the people sometimes rejoicing, sometimes mourning.*

Job 38. 7.

Vid. D. Jackson
son Atheism,
sect. 1. c. 4.

That method which God observed in making of the World, he sometimes observeth in governing of it; he permits things to run first into a kind of *Chaos* and *confusion*, that to his Saints (like the *Morning-stars*) may sing praises to God, when they see his Wisdom and Power issuing all things at last into excellent *order*, *beauty*, and *composure*. Moreover, the holy God doth by this variety of *Providence* (adverse and prosperous) most wisely keep alive a quick and vigorous sense of himself in the minds of men: for we shall always find that a constant tenour of felicity, an undisturbed enjoyment of the World doth choke and smother the innate notions of a Deity in the minds of men; and on the other side, a perpetual indigence and constant night of affliction starves them. Men may lose their taste, relish and sense of God (as they do of their meat) both by too much fulness and satiety in a long continued prosperity, and by too long fasting in a tedious course of misery. *Pharaoh* (while his Sun was not overcast) cries out *Exod. 5. 2. Who is the Lord, that I should fear him?* and (on the other side) the *Heathen*, when he saw virtue baffled and worsted, breaks out,

Sollicitor

Sollicitor nullos esse putare Deos.

Ovid.

Therefore wise *Agur* prays for a mixt state *Prov.* 30. 8, 9. with good reason, lest he be *full* and forget God, and lest he be *poor* and so *blaspheme* him.

To come nearer to the Text: It presents us with the *bright* and dark side of this *pillar* of divine *Providence*, whereby God guides his people through the *Wilderness* of the World. I shall especially determine my discourse unto the first words of the Text, wherein we may note two things,

1 A case supposed, when (or, if) the *righteous* be in *authority*.

2 The Wise mans observation, or judgement thereon, *the people* rejoice.

I begin with the first. The case proposed, when the righteous are in authority, *God and Religion* justify and *abet Rule, Sovereignty, and Authority in the World*: God doth by his setting up such to rule; and *Religion* doth, in that we see here, that righteous men (called thereto) do not decline it. God never intended that the *Magistrates Sword* should be turned into a *plough-share*: No government so opposite as Civil and Spiritual (too often) in the *administration*, but none that so sweetly agree in their *institution* and *original*. *Order* (which the Magistrate preserves) *God* is the *God of*, *1 Cor.* 14. 33. and *Law* (by which he proceeds) is but *reason improved*, (which grace doth not *destroy* but *suppose*.)

More particularly, God justifies Rule and Sovereignty two ways,

{ by his Word,

{ by his Wonderful Providence.

First by his Word: The Gospel doth very sparingly

I.

meddle with State matters, but when it doth, it engageth to obedience, by as obliging principles as it doth to Religion; even a principle of *Conscience*, *Rom. 13. 5.* *We must be subject for Conscience sake:* (not barely for safeties sake) and a principle of the highest fear, *Rom. 13. 2.* *They that resist* (the powers) *receive to themselves damnation:* a doctrine taught the world (in the type) long before by that fire and earth-opening which destroyed the opposers of lawful authority. *Num. 16. 33, 34.* High and honourable are the Titles given to Kings and Rulers in sacred Scripture of which I shall note but these two peculiar: 1 That of the *Lords anointed* so often (as a glory) about the heads of Princes in sacred Writ: and it is observable, that this title is given to the meanest among the order of Kings, (even a Heathen *Cyrus. Isa. 45. 1.* *Cyrus mine anointed*) when it is never given expressly to the high-priest, though anointed too, and that with a most sacred and costly ointment kept in the Temple, and to be used onely at his Consecration; nor yet to Prophets, though anointed too, as well as Kings.

2 Another Title given to Kings, is that of *Gods*, *Psal. 82. 6.* *I have said ye are Gods,* and *Exod. 22. 28.* A title never given to any but to men in civil Power and Authority, representing God in their *persons* (as a Judge doth a King) and in their *power*; a King may (as God doth) abrogate and establish Laws (as the exigences of State and Council may direct) which the Church (having not *dominium fidei*) cannot do.

2. Secondly, God justifies and abets Rule and Authority by his *providences*. A Traitour the Latine phrase doth most elegantly stile. one that is *reus lesæ Majestatis*, one guilty of hurt Majesty; now because after so many

many treasons, I cannot but rationally conceive Majesty to be greatly hurt, and the reverence due to lawful Authority too much impaired in the breasts of many men, I shall therefore the more largely discourse on this argument; [the several providences whereby God hath eminently appeared from heaven to justifie and second his Vice-roys upon earth.]

I By those *eminent judgements by which he hath generally branded the opposers of lawful Authority.* These three sins, high ingratitude, oppression, and rebellion, very seldom have their dooms adjourned to another world, because they so much thwart Gods government of this. None of all those persons guilty of rebellion in Scripture, went to their Graves in peace, *Achitophel, Absalom, Sheba, Abner, Abiathar, Joab, Athaliah, Zimri, Adoniah*: we shall seldom find any men (like blinded *Sampson*) endeavoring to pull down the pillars upon which Gods house stands, (for such are Kings) but they themselves (like him) perished in the ruine. The Heathen Historian observed, that there was hardly one of *Cæsars* murtherers (though a heathen Prince) that survived the wickedness three years, all dying violent deaths, some by shipwrack, some in battle, some by the hand of justice, others by their own, and that very sword which they had first prophaned by his blood. Instances of this kind all Stories are full of: It was a truth known to a proverb in *Solomons* time, *Prov. 24. 21, 22* My son, fear thou the Lord and the King, and meddle not with them that are given to change, for their calamity shall arise suddenly, and who knoweth the ruine of them both. Treason is a sin for which God allowed no sanctuary under the law; *Joab* was taken from the horns of the altar and slain while under the guilt of this sin.

*Percussorum
Cæsaris fere
non triennio
quisquam su-
per-vixit neq;
suâ morte de-
functus est, da-
mnati omnes,
alius alio casu
perire, pars
nausfragio, præ-
lio, nonnulli
semet eodem
illo pugione
quo Cæsarem
violaverunt in-
teremerunt.*
*Sueton. in
vitâ Jul. Cæ-
sar. Vid. no-
tas Casaubon.
in locum.
Prov. 17. 11.*

Acts 5.36,37. We must know that God's justice is an attribute that he is very jealous of; his own son shall die to declare it to the world, and therefore no wonder that he is so severe against those who lift up their hands against the Magistrate who is the *Minister* of his justice in the world.

Rom.13.4.

2. Secondly, *God abets authority and rule, by that awe and reverence to it* so deeply implanted by him in the minds of men. The great power of God seen in giving law and bounds to the raging waves by so inconsiderable a means, as an heap of little sands, falleth under frequent notice and observance: but why do not we as much observe the lusts of men kept within their bounds by a little gilded dust, (a weak man armed with power and authority from God)? these are compared to the raging sea, Psal. 65.7. *Thou stillest the noise of the sea, the rage of their waves, and the tumult of the people.* How strange is it to see a Magistrate sometimes drive away evil with his eye (as Solomon speaks,) killing and crushing wickedness (though armed and daring) like the *Basilisk*, with a look, his bare presence! much of God is observable in it. It is God who restrains popular insolencies by an implanted reverence to authority, it is he which keeps this *beast*, the multitude, from knowing its own strength, and so from attempting to cast its rider. This *David* accordingly acknowledged, Psal. 144.2. *It is God who subdueth the people under me.*

Prov.20.8.

3. Thirdly, *God abets Kings and Governours by those strange preservations vouchsafed by him to their persons.* There goes another kinde of *life-guard* about a King then men generally are aware of: God hath this as his especial title, Psal. 144.10. *The God that sheweth salvation unto Kings*; and he tells one of his Governours,

Hag.2.

Hag. 2. 23. *I have set thee as a signet upon my right hand.* The hearts of Kings, but much more the times of Prov. 21. 1. Psa. 31. 15. Kings are in Gods hands: *Casarem vehis & fortunam ejus*, was a speech that had more sense in it, then the *heathen Prince* that spake it was aware. Kings are subject to more then ordinary dangers, and therefore have a more then ordinary power concerned in their protection. Many an Assassine hath found himself daunted with the raies of Majesty, and deterred (by an unexpected reverence possessing him) from his intended villany, and hath found cause to say to his Prince as *Laban to Jacob*, Gen. 31. 29. *It is in the power of my hand to do you hurt, but God hath spoken to me, saying, speak not to Jacob neither good nor bad:* the instances of popish Princes falling by the hands of Assassins are many, but great deliverances hath God vouchsafed to Protestant Kings, not above one being to be instanced in suffering any personal violence by a private hand. Hence the title of *θεοδύλατοι* given to Kings by the Ancients, *θεόμετα ὑπὲρ τῶν θεοδύλων βασιλέων*, S. Chrys. A King doth not fall like common men, a prodigie in nature commonly gives us notice of his death.

Fourthly, God justifies rule and authority, by giving so often publick spirits to men in publick places. A publick place may well enough suit an ambitious spirit, but a publick spirit is the seal of authority, it is Gods special gift. Men are indeed naturally desirous to be at the top of the tree of fortune (as it is called) not that they might be more fruitfull, and do more good, but that they might be nearer the sun, and more out of the reach of the hand of violence; But a publick spirit, it is (I had almost said) *donum miraculosum* given as a seal to authority, and we shall finde the highest instances of it,

-- Δὴν κερτα
νι κελύται
Ἀσθιν βασι-
νίας, Theocr.

1 King. 3. 11.

v. 17.

Luke 22. 25.

it, in persons eminently called by God to some publick trust, in *Moses* praying God rather to *blot him out of his book* then not to pardon his people, *Exod. 32. 32.* and in *David*, against *me and my fathers house let thine hand be*, and not against these sheep, *2 Sam. 24. 27.* and the Apostle charactereth a lawfull Magistrate by this spirit, *Rom. 13. 4.* He is the *Minister of God for good* to thee. It is God who gives Magistrates to consider, *non traditam sibi populi servitutem sed tutelam.*

Bæclerus diff.
politi, in *Cæsar*.
Aug.

It is noted of *Augustus Cesar*, that when once he was posselt of the Empire, all his former arts of wickedness, fraud and tyranny (the low stratagems of a particular, narrow spirit) he wholly discarded, and adicted himself intirely to the love, defence, and advancement of the commonwealth of Rome, and like *Saul*, when called to the government was turned into another man: *ut satis constaret (saith one) divino quodam munere, mutatum & formatum tantum principem.* Men that are intended but for a narrow place and sphere (like the *snail* in its little house) turn out *horns* (not *arms*) to every body else.

Ὁ υἱὸς τοῦ
νοῦ τοῦ ἑαυτοῦ
συμμετέρον αὐτοῦ
πᾶσι, ὁ δὲ βασι-
λεὺς τὸ πᾶν
ἐν ἑαυτῷ ἔχει,
Aristot. &c.
Polit. c. 10.

Judg. 9. 9.

It is seldome seen that God so far owns an *Usurper* as to vouchsafe this seal of authority, a truly publick spirit. It is seldome that he gives him a heart to use his power really to the peoples good; some good things he may sometimes do to compound with the people, but nothing out of a publick spirit and a real fatherly affection. Men naturally seek their own, and love to be at ease: *Cain* spake his own sense, and of most wicked men, *Gen. 4. 9. Am I my brothers keeper!* Ambitious spirits (like *flame*) the higher they rise, the more they are contracted into the narrow point of self by the constringency of ambient fears, jealousies and distrusts.

It

It is Gods highest owning of a person in power, when he makes him like *Mordecai*, *Esth.* 10, 3. a person seeking cordially the wealth of his people and speaking peace to them: when (contrary to his natural temper) like *Solomon*, he gives him largeness of heart in which there may be room for more than himself, when he gives him רוח גריבר a free, or (as the word imports) a royal, a princely spirit. *Ha. 22. 21.* *Psal. 51. 12.* πνεῦμα ἡγεμονικόν LXX.

Fifthly, God seals to Authority and Sovereignty by that extraordinary direction and assistance which he often gives his substitutes in the administration of their office, which is sometimes very strange. It is the speech of *Solomon*, *Prov. 16. 10.* A divine speech is in the lips of a King, his mouth transgresseth not in judgement. (*Deo nimirum, cujus vices gerit, ejus sententiam moderante.*) *fanfen. in locum.* The intimacy between God and a good King is greater than men think of: God hath made Princes in judicature (as it were) his own oracles to the people: *Infallibility* is more annexed to the chair of *Moses*, then to the chair of *Peter*: supposing the Prince be not wanting to himself (by conversing with Gods law and mans) he is most likely to have God of his counsel. A King sometimes sees per *emissionem radiorum*, by an unexpected emission of those beams of light and wisdom, whereby he scatters the mists of fraud and imposture cast before his eyes to procure wickedness indemnity.

There were three ways especially by which God of old bore witness to a person, and justified his bearing rule and authority over a people. 1. (as was observed) by giving him a publick spirit suitable to his publick place. 2. by moving the hearts of people, to own and obey the person so set up by God, 1 *Sam. 10.*

26. 2 Sam. 19. 14. 1 King. 12. 20. 1 Chron. 29. 23. 24. Psalm 144. 2. 3. By giving him an *understanding heart* a spirit of wisdom, Deut. 34. 9. 2 Sam. 14. 17. 1 Sam. 10. 16. 1 King. 4. 29. Great was the assistance God gave to his substitutes of old in judgement. *Grotius* telleth us, he that diligently reads over the old Testament, *Plures reperturus est Principes Prophetas, quàm Prophetas sacerdotes*: shall finde more Kings who were Prophets, then Prophets that were Priests, that so they might be the better fitted for the discharge of their weighty office: and no question, God is more assistant to Kings under the Gospel, to teach them what they shall do, then we are aware: He judgeth amongst the Gods in an especial manner (*judicio infuso*) as *Jehoshaphat* told his judges, 2 Chron. 19. 6. *Ye judge for the Lord, who is with you in judgement.*

6. Sixthly, God justifies Authority and Magistracy by his *strange continuance thereof* so long in the world against all opposition made against it. Great bandying there hath been against government at all times, by the sons of *Belial*; opposition against the *eminency* of Magistracy, (*the spirit within us lusteth to envy*) against the *restraint* thereof, Jude v. 8. *Some despise dominion*, not onely Governours but Government it self is a burden to them; Government is stiled the ordinance of God, those that are above other ordinances, are above this most of all.

There are three inward and three outward guards which God (in mercy) hath vouchsafed the world to keep sin out of it: the three inward are, *the common principles of nature* (some remaining characters of that *voluntatis naturalis* antiently written upon the tables of our hearts.) 2. *the dictates of Gods holy Spirit*, and silent
whispers

De Imper.
summi. potest.
c. 5. sect. 9.

Jam. 4. 25.

Rom. 2. 15.

whispers of that. 3. *the checks of an enlightened conscience*: the three outward are, *the sacred Scripture, the Ministry with the spiritual, and Magistracy with the civil sword*; now men fight with all these guards, smother the light of nature, *grieve the spirit*, harden their consciences, reject the Scriptures, *despise prophesyings*, and *sedition* (as the word is) lay aside and null (what Jude v. 8. they are able) *Magistrates and Dominions*: but now, as we argue that the Scripture, the light of nature, the Ministry, the checks of conscience, are of Gods own appointing, and owned by him, in that all the malice of men and devils could never quite remove, null, and abolish them, so we may conclude, Magistracy sealed to, by heaven, in that (*despois*) men without law ^{2 Pet. 3. 17.} could never quit themselves thereof. Many people have thrown off Governors, but never any could throw off Government, no sooner have they cut off one head but another comes up in the room thereof: Government and Magistracy is a bush of thorns that pricks and tortures wicked men, and it hath been often on fire, and had long ere this been consumed, but (as we have reason to believe) God is in it, his mighty power is engaged in its defence: This God owns: Psal. 75. 3. *The earth and all the inhabitants are dissolved, but I bear up the pillars of it.*

Seventhly, God hath attested unto Sovereignty, by suffering none of his servants in Scripture, few or none in story to be guilty of wilfull opposing of lawfull authority, or usurping the place of their lawfull Governour. We finde many a wicked man guilty of this sin, & opposing the Magistrate, (mentioned in the first particular) many of deposing, as *Feroboam* (in part) *athaliah, Zimri, Herod*, and others, but no good man in

Salmas. Def.
Reg. c. 7.

Vid. *Gror. de*
imper. sum.
pot. c. 3. sect.
14.

Scripture guilty of either. And few or none shall we meet with in *story*, guilty of this sin; *Tertullian* apologizing for Christians among other things alledgeth this in their defence, that among all the Assassins of Emperours, *nunquam inveniri potuerunt Christiani*: and *Salmasius* observes that not till much beneath the times of *Austine* occurs there any mention of any private Christian in all *Ecclesiastick* history, *qui Regi suo manus cruentas attulerit, vel qui armis contra Regem pugnarit*: and a late writer hath enlarged the observation, telling us that in the succession of about six ages, no man of any learning and reputation attempted any thing against the *interest* or *honour* of Princes, excepting *Lucifer Calaritanus* who spake rude and unbecoming words against *Constantius* the Arrian Emperour; but to impeach the credit of his practise, He is noted by *S. Ambrose* for a person that separated himself from the communion of the Church: but as reverence to other divine commands wore off in time (as the power that exalteth it self above all that is called God obtained in the world) so to this among the rest (of obedience to lawfull authority.) Gods *olives* and *vines* decline the Magistrates place, whiles *brambles* scratch every one that would get above them. None so easie to drive as *Christs* sheep; they are the *swine* of the world, that are hard to drive, men of strong lusts and proud spirits which create Magistrates the greatest trouble. They are *filthy dreamers* who *despise dominion*, Jude, v. 8.

8. Eighthly, God abets authority by that *special blessing* which he generally vouchsafeth upon the due execution of justice by men in power and Sovereignty. It is seldome seen that *private revenge* (though the matter

ter

ter of it might be just and deserved) hath been happy and successfull, whereas generally *vindicta publica*, the punishment inflicted by a Magistrate (in vindication of injured innocence) hath succeeded happily. Commonly private revenges take off one enemy, and invite many: but publick revenge executed by the rules of justice procures Gods especial blessing upon a person or nation, Jer. 22. 3. *Thus saith the Lord, Execute judgement and righteousness, and deliver the oppressed, and I will bless you, &c.* Prov. 21. 3. God in the first ages of the world did govern it, and administer justice oftentimes immediately by his own hand, and punished many a person (as we read) with death for the violation of his laws, whereas now God hath committed (as all spiritual judgement to his son, so) all civil judgement to the Magistrate, and therefore Gad hath a special blessing pronounced upon him for executing the *justice of the Lord*, Deut. 33. 21. and in him every righteous magistrate.

These eight particulars laid together will evidence God to be a very great abettour and justifier of *rule and Sovereignty* in the world.

We learn hence two things. 1. The *unjustness* of that charge so often drawn up against *Religion*, as if an enemy to government, a patron of State-disturbance. When ever there have been state troubles, atheists cry out *Tantum religio potuit, &c.* religious persons have been alway thought the *Jonas*'s in the ship, when there hath been a storm in the state, *Elijah* esteemed a trouble of *Israel*, 1 Kings 18. The apostles, Acts 24. 5. *λοιμωσ*, and Acts 17. 6. *those which turnd the world up side down.* so Esth. 3. 8. Some conceive this was the reason why *Cyrus* gave command, so punctually to build the

Ulsiones publicæ maxima ex parte prospere cedunt, at in vindictis privatis hoc minime tenet. Venn. Serm. fidel. c. 4. Jer. 22. 15, 16.

Temple but *threescore cubits broad*, and *threescore cubits high*, even a politick jealousy of the strength thereof, as occasion might serve. The heathens used to reproach the Gospel upon this account, as may be collected probably from *1 Pet. 2. 14, 15. Submit your selves unto Governours, as unto them who are sent of God, &c. For so is the will of God, that in well-doing you may put to silence the ignorance of foolish men, whose mouths upon neglect of this duty, were like an open Sepulchre to bury the good name of Christianity and the professors of it. So 1 Tim. 6. 1.* And we read in history of a pillar set up with this inscription, *Nomini Christianorum deleto qui Rempublicam evertabant.* Politicians have been always jealous of pretenders to Religion, lest it should be used like the holy *Ephod* to hide a *Sword* in. *Erasmus* when he saw the stirs and commotions in *Germany* occasioned thereupon, to the grief of all good men, thus exprest himself, *Annon hac mea fuit vox ad primum gustum libellorum Lutheri, res redibit ad seditionem?* and one well notes that however the Rulers of this World have been very jealous of the strength of the Church, and very careful to keep that under hatches, yet they have suffered *Babylon* to be built in its full strength, though *Romes* profest principles lead to removal of Magistracy and State commotions.

Now these jealousies and reproaches might be occasioned two ways, 1 By the spiritual pride of professors, thinking that the Gospel *jubilee* freed all servants from obedience to Masters, and Subjects from obedience to Princes, especially if in the state of *Gentilism*; an opinion which the Devil (no doubt) leavened the minds of men withall, (as a learned man speaks) *Ut inde in odium vocaret Christianam religionem apud Ethnicos, quasi ordinis*

Ep. ad Fratr.
inferior
Germ.

Daven. in Co-
loss. c. 3. v. 22.

dinis perturbatricem, to bring Christianity into disgrace, as if a disturber of the peace and order of a Nation.

2 From the (misapprehended) honour of appearing in Religions defence: deluded people apprehend they may fight for Religion, and cannot die (they thinke) with greater assurance of honour here, and heaven hereafter, then, when they fall like *Zechariah* between the *Temple and the Altar*. People like the Turks will receive this Jewish practice of opposing *Moses* and *Aaron* into favour, when Polititians have once christned it with the name of Zeal for Religion and Liberty.

Luke 11. 51.

But Religion may say (as *Elizabeth*) *God hath rolled away my reproach*, for howsoever politick pretenders to Religion (that stand by the Altar but to warm their own hands) have upon every slight ground opposed lawful Authority, and thrown dirt in the face of Governours, yet the doctrine of the Gospel warrants no such thing. The Pulpit was never intended to be a Circle, in which to raise up the evil spirits of sedition, and state commotions. No Religion in the doctrine of it, so greatly secures the power of Kings, and the peace of States, as the Christian doth. We are bidden by the Gospel to be obedient *τοῖς ἀρχαῖς*, 1 *Pet.* 2. 18. to the crookedst and frowardst Masters God sets over us, so that Religion can never be pretended against Loyalty.

And therefore when I take a sad review of the evil of our late disturbances, I take not so much notice of the loss of *King, Liberty, Property, Parliaments, Bloud*, (though very great) as of the impairing so far the *credit of Religion*, in the violences offered to the person of His *sacred Majesty*, and that by persons so highly pretending to it. I am sorry the Papists seem to have now

a 30th of *January* to return us for a 5th of *November*.

But blessed be God who put it into the heart of the *Parliament* to begin their work at the removal of this stain and blot from *Religion*, not suffering the bloud of a Prince to lie any longer (like *aqua fortis*) upon Religions credit to corode and eat thereinto. We finde their practice justified by the holy Ghost, who having told us of King *Jehoash* being murdered by his servants, out of hand tells us who they were that did it, 2 *Chron.* 24. 26. to wit, none of the professours of the true Religion, none of the *Israelites* but *Zabad the Ammonite*, and *Jehozabad the Moabite*, that so the honour of Religion might not suffer for a moment in the breast of the Reader, and thus our *Senatours* tell the World (as soon as God favours them with an opportunity) that it was not *Law* but *Violence*, not *Religion* but *Pretences*, not the *Nation* but a *Faction* that attempted so unparallell'd a wickedness.

2. Secondly, This doctrine may serve to give a *check* to all *traiterous attempts* against *Majesty* and *Authority*. There is a threefold treason that falls here under challenge, that of the heart, of the tongue, and of the hand.

I That of the *heart*, of which those were guilty *Jude v. 8.* who *despise dominions*, and those men of *Belial*, 1 *Sam.* 10. 21. who *despised Saul in their hearts*. Owl-ey'd creatures that can see nothing in a King but flesh & bloud and a little state, (like children that can see nothing in the rainbow but onely a few fine colours.) Oh methinks those words, *by me Kings reign*, *Prov.* 8. should strike reverence and religion into every *Atheist* against those whom the *Scripture* stiles *Gods* among men. Let us not think slightly of a King, when God hath

hath enjoined reverence to himself and him both in a breath in the Old Testament, *Prov.* 24. 21. in the New, *1 Pet.* 2. 17. *Fear God, honour the King*: The murder of common and ordinary men, we observe that God makes use of the very *birds* and *beasts* to discover, but a very thought that impeacheth Majesty, that doth (not *cut off*, but) *soil* the skirt of a King, the Scripture tells us *a bird of the air shall discover it.* *Eccl.* 10. 20. God at one time or other suffers this sower leaven to breath forth in words or actions to the persons ruine.

2 This may give a check to the treason of the tongue, to those who *speake evill of dignities*, *Jude* v. 8. when a King hath given a title of honour to a person, all the Subjects must own it and honour him accordingly; how much more when God hath given such eminent titles to Kings, should we look upon our selves as bound so to do? Scripture stiles it *ἰσχυρὸς βλασφημίας*, *βλασφημίες* *2 Pet.* 2. 10. an *accusation of blasphemie* when evil language is used against these Gods upon earth, *Jud.* v. 8. So *1 King.* 21. 13. he *blasphemed* God and the King: No reason is there (as some have done) to reckon those titles of *Highness, Majesty, and Lordship*, given to men in power and place, *inter solæcismos & barbarismos aulicos*, amongst Court solæcisms and barbarisms, which the Scripture useth, *Psal.* 21. 5. The (*Kings*) glory is great *in thy salvation, Honour and Majesty hast thou laid upon him.* The Jews have a wise proverb, *Migrandum est ex eo loco in quo Rex non timetur*, we must go out of that place speedily where the King is not revered: for we shall generally finde scorn and contempt thrown upon Kings and men in authority either a sad forerunner of some heavy judgement upon the people, or else of the removal of the power it self so scorned: and there-

Buchanan in
Præfat. libr.
de jure regni.

Ἐκ τῆς κατὰ-
φθινούσης πολ-
λαὶ γίνονται
καὶ αὐ-
σίων (πρὸς
νόστον,) Arist.
Polit 5. c. 10.

fore these two things, *Job*. 12. 21. Gods *pouring con-tempt* upon Princes, and *weakening* of their strength and power are joined together, and we have seen in our times one of them a constant fore-runner of the other: *Fear, a power is more safe under, then contempt.*

3. This doctrine checks the treason of the hand most of all: whether it be the hand of *Zimri* (that of a private person) or the hand of *Joab* (that of a multitude in a way of force under one Captain.)

1 Then let no private hand be lifted up to violate Majesty, so abetted by heaven. Christianity disowns all consecrated daggers. In heathen Writers indeed, nothing of more familiar occurrence then Panegyricks in commendation of the assertors of publick liberty (as they stiled them) by the assassinating of a Ruler, when the people once pleased to vote him a Tyrant; a thing easily pardonable in them, being able (by the dim light of nature) to discover no more in a King then a head of gold, supported by the clayie toes of popular election and acceptance: but Scripture shews a higher Charter then so, whereby Kings hold their Crowns, *Prov*. 8. 15. *by me Kings reign*: Herein is a considerable difference between Christianity and Gentilism; in Gentilism there was sometimes a high measure of honour and respect given to the person of a particular Emperour, evidenced in swearing by his *Genius*, in *Martials* stiling his Law *Edictum Domini Dei nostri*, in canonizing of him when dead, &c. but little or none gave they to his Office, as appears in the liberty (mentioned) to violate his person, when judged an Encroacher upon the publick liberty. On the other side, Christianity alots a less (though a truer) honour for the Magistrates person, but then reflects a higher upon his office; stiling it
Gods

Gods Ordinance, Rom. 13. 2. His throne, Gods throne, Rev. 12. 3. Himself Gods Minister, Rom. 13. 4. the justice He executes Gods justice, Dent. 33. 21. It hath respect first to his office, then to his person, which is therefore sacred and inviolable, (as that piece of Brasse, upon which the Kings Image is stampd, and as the bread in the Sacrament, being dedicated to a holy and peculiar service, is thereby secured from that irreverend and profane handling that common bread is exposed unto:) Hence we shall finde the King of heaven upon the violation of his Image in a King, punish a person or people as guilty *lese Majestatis*: The Prophet tells *Lachish*, that she was the beginning of sin to the daughter of *Sion*, *Mic. 1. 13. Funius* conceives the Holy-Ghost saith so because that place were guilty. [*perfidæ illius conspirationis contra Regem Amasiam factæ*] of that perfidious conspiracy against King *Amasiah* (there slain.)

2 Let no hand of *Joab* (no joint force of people in a way of open War) resist the powers thus ordained of God. Rebellion is as the sin of Witchcraft, *1 Sam. 15. 23.* in this particular especially, that it raiseth such evil spirits in a Nation, which when there is no more work for them to do, tear those in pieces which raised them; it being not seldom observed, that Souldiers raised in a Civil War, turn their Arms (at last) upon those who first occasioned their wearing of a Sword. The taking Arms to redress some evils in the government of a Nation, proves generally but as the cutting off of the hand to get rid of a cut finger.

So much be spoken to the case the Wise man supposeth, I come now to the second part of the Text. The Wisemans judgement or observation thereon, the people (in such a state) rejoice: Which words may be taken in a two-fold sense,

D 2 I So

Reipsâ profecto cernitur multos (in principem) conjurasse, quibus vero feliciter cesserit, perpauci admodum fuerunt. Machiav. Princ. c. 19. In locum.

2 King. 14. 19.

Rom. 13. 1, 2.

2.

1 So as to denote *morem populi*, the fashion and custom of a people in such a case, they use to rejoice, *when the wicked perish there is shouting*, Prov. 11. 10. no prayers for their continuance, no tears for their loss; but when the righteous bear rule, they use to rejoice.

2 The words may be taken so as to denote *officium populi*, the duty of a people in such a case; It is to express a joyful sense of the great blessing vouchsafed to them:

I.

First, the words may be taken so as to denote *morem populi*, the custom of the people in such a case: They use to rejoice; and truly very great matter of joy a people have who sit under the shadow of a *righteous, religious Prince*, upon several considerations:

Gen. 18. 25. 1 Under a *religious Prince* a Nation generally in-joins the *impartial execution of Law and administration of Justice*. A Prince represents the *person of God*, and a righteous Prince his nature, which is to do justly to all men, Prov. 21. 15. *It is a joy to the just to do judgement*. Every man is now likely to become *pupillus sub legum tutela*; It will be found a certain truth, that *bad men* may occasion good laws, *wise men* must make them, but *good men* must execute them. A Kings *greatness* sets him above the *fear of men*, and his *goodness* above their favour: he is therefore like *good blood* which always runs to the wounded part (relieves the oppressed) he speaks in the language of the *Kingly Prophet*, Psal. 75. 2. *When I receive the Congregation, I will judge uprightly*: whereas wicked Magistrates are like *bad humours* in the body which take to the corrupted part and promote the inflammation. A bad Governour is well compared, in *Jothams* parable, to the *bramble* which stands in the Kings high-way, not to shelter the

Optimus Magistratus prae-
stat optima
legi:

Joh. 29. 14.
15.
Judg. 9 5.

the sheep, but to pull its fleece from off its back. Now this is a thing which makes a people rejoice, *the due observation of Laws*, which are the sinews of peace, as money of war.

2 A righteous Prince doth a Nation much good by *his very presence* therein: Little do men understand how great a blessing the very presence of a good King is to a people whom God looks upon as an *universale in representando*, as the peoples representative not only in his office, but in his person, and the people as holy in him *their head*, Jer. 5. 1. *Run too and fro through the streets of Hierusalem, if you can find a man that executeth* ^{2 King 22. 10} *judgement, and I will pardon it.* So 2 Chron 32. 25. ^{Ezek. 21. 30.} *the wrath of the Lord came not upon Hierusalem in the days of Hezekiah:* Commonly when the night of affliction and misery is drawing on upon a Nation, God laies a good Prince to sleep, Isa. 57. 1. a place which Grotius understands of good King Josiah: an interpretation rendred probable by 2 Chron. 34. 28.

3 He is a very great blessing to a Nation by the *powerfulness of his example*, whatsoever a King doth, generally *pleaseth the people*, 2 Sam. 3. 36. I have set thee as ^{Josh. 24. 31.} *a seal upon my hand*, saith God to a good Ruler, and such is every good King, *Gods seal*; and men are commonly turned *as clay to this seal*, (as Job speaks, c. 38. 12.) except very much hardened in their sins. Law commands men out of wickedness, but a good Kings example *shames* them out of it. Kings are stiled *Nur-* ^{Isa. 49. 23.} *sing fathers*, and Queens *Nursing mothers*, and (as children do) so do a people in their manners shew the *constitution*, and report the *good or bad temper* of those their publick Nurses: the example of common men makes vice a *fashion*, of Kings, a *law*; a poor mans *mis-*

son shall be despised, Eccles 9. 16. when a great mans vice and folly shall be applauded.

Prov. 14. 8.

Fourthly, *By the successfulness of his counsels*, He is great matter of joy to a people generally. That Prince is most likely to be attended with successes who makes use of this wisdom, not to promote his own unwarrantable designs, but to discover other mens: It is a maxime in law, *When a state is in preservation of law, nothing can hurt it*. And it is a proverb in Scripture, Prov. 10. 9. *He that walketh uprightly walketh surely*. The instances of unfortunate and righteous Princes are very few.

*Acceptorum vis
to: a perit si
pendere justa
incipit, ever-
trique arces
respectus ho-
nesti: Liber-
tas scelerum
est quæ regna
inversa tuerur.
Lucan. lib. 8.*

Jerem. 6. 14.

Reason of state indeed feldome makes use of that to-
pick *ab honesto*, for it is generally thought that religion
makes a Prince a *lamb*, and then he is next door to *de-
vouring*; that cases of *conscience* were not written for
a Prince to read. That a Prince who is to be *faber for-
tuna sua*, must use crooked instruments as well as strait;
turn aside to counsels, which nice Casuists possibly will
not justifie. But we shall finde God blasting such do-
ctrine as this by his Providences frequently; a *Mounte-
bank* may sometime remove a fit, but it is the *Physician*
must cure the disease: and thus sometimes, the wily
stratagems of unrighteous politicians (those *slight heal-
ers*) may remove a fit of a distemper the body poli-
tick groans under, but it returns afterward with greater
violence, it is righteousness onely is the *Physician* to
cure it. Righteousness may possibly lose a throw or
two, but it constantly wins the game; Not I, but the
Lord saith to a wily politician *King Shallum*, Jerem.
22. 15. *Shalt thou reign because thou closest thy self in
cedar?* (because thou managest affairs of state politick-
ly) *did not thy father eat and drink and do justice, and
judgement,*

judgement, and then it was well with him? He judged the cause of the poor and needy and then it was well with him?

That policy and cunning do not carry it, and that the game goes not always to him that can best cog the die, appears both in *nations and particular men*. See it in nations. The *Asiaticks* more quick and acute generally then the *Europeans* anciently, were conquered by the *Grecians*: The *Grecians* by the *Saracens*, The *Athenians* by the *Spartans*, The *Egyptians* by the *Persians*, many nations by the *Turks*, and yet the latter the more dull and unpolitick people: see it in particular persons, who more acute then *Machiavel*, and who more unfortunate in his counsel to *Caesar Borgia*? *Clement* the seventh, a politick person but not successfull; *Achithophel*, drowned in his own depth. It is a thing which Scripture often tells us of, Gods *blasting* the unrighteous counsels of Polititians: It is one of Gods characters, *Isai.* 44. 25. *That he turneth the wisemen backward and maketh their knowledge foolish*, *Job* 12. 17. *He leadeth counsellours away spoiled, and maketh judges fools*. It is a truth of everlasting faithfulness, that can never be brought about (*safely*) by bad means, which could not be by good. Besides, righteousness brings success to counsels, because politicians generally hunt counter and never think to finde a Prince walking in the broad rode of justice and honesty, and so he walks undiscerned. Again, *Love* and *Honour* are the Magistrates *Jachin* and *Boaz*, his main strength and establishment, which by an unalterable law of heaven are intailed onely upon *virtue and righteousness*.

A righteous Prince is a very great matter of joy to a people, by that largeness of heart, and publickness of spirit, which constantly attends a religious Prince. Good and

Psal 9. 16.
Job 12. 20.
Job 10. 3.
Isa. 19. 11.

*Discimus ex-
perimento, si-
dissimam
Custodiam
Principis, esse
ipsius innocen-
tiam.* *Plin.* ad
Trajan.

not as we
read (pertur-
bers of the be-
nefit)

Nulla omni-
bus seculis re-
perta est, vel
philosophia vel
secta, vel reli-
gio, vel lex,
vel disciplina,
quæ in tantum
bonum commu-
nionis exulta-
rit, bonum ve-
ro individuale
depressit, quan-
tum fides Chri-
stiana. Veru-
lam, de augm
scient. l. 7 c. 1.
Rom 12. 4. 5.

and righteous Masters are peculiarly stiled, 1 Tim. 6. 2.

οἱ ἐνεργῆσαι ἀνπλασματικοί, (that is, as *Grotius* notes)

They which take care of, or assist doing good to others
by providing conveniences & necessities for those under
their charge. ἀνπλασματικὸν εἶναι signifying *cura alicujus gerere*,

as, οἱ ἀνπλασματικοὶ τῷ ἀλλοθίῳ, Isa. 26. 2. is by the LXX

intended to signifie a people that take care of truth.

Lawfull authority is generally attended (as was noted)

with a publick spirit, but *goodness* always; it is the natu-

ral product of *religion*, whose law is, Philip. 2. 4. *Look*

not every man on his own things, but every man on the

things of others: It makes a man owl-ey'd to his neigh-

bours faults, and eagle-ey'd to his necessities, Isa. 58. 7.

Goodness delivers from those lusts and impurities, which

shrivel, shrink and crumple the spirits of men and make

them particular and selfish: As soon as ever the sun of

righteousness shines in upon the soul, (like the flower)

it opens, and expands it self in care for and love to our

brother: a publick spirit is a natural and pregnant dis-

covery of God in a soul: it is the nature of *heaven* to

be always imparting, but of the *earth* to be always re-

ceiving. Now what matter of joy is this to a people to

have rulers whose large hearts ingage them, to be αἰ

αἰσῶσιν περιόντες, Rom. 13. 6. *always attending* upon the

good of their people?

6.

He is matter of great joy to a people *by his care to*

advance religion and the Church of God: At the inau-

gurations of the *Kings of Juda* the *testimony* was put

into their hands, 2 Kings 11. 12. to denote the Prince

his being charged, with the care of Gods worship as

well as the peoples safety: no such *magna charta* for a

King to defend, as *Scripture*: *Grotius* well notes that

the piety of good Kings (in *Israel*) is still intituled to

the

Isa. 40. 10.

2 Chron. 34.

33.

2 Chron. 31. 4.

the *reformations*, and the wickedness of bad ones to the several *abuses* in the Church. The Heathens acknowledged such a religious care well becoming a *sacra Scriptura* Prince in that form of prayer (mentioned in *Tacitus*) *ra religionis in melius muta e* used by them for their Emperour, *Ut Deus ipsi intelli-* *laudem, in pe-* *gentem humani divinique juris mentem daret.* It is the *ius, culpam, Re-* *gibus assignat.* duty of a King to favour religious persons: to say with *De Imp. Sum.* *David*, Psal. 101. 6. *Mine eyes shall be upon the faith-* *Poetst. c. 8.* *full of the land.* Such persons are indeed accounted *sect. 2.* (like *Sampsons* hair) but the excrements (the off-scouring of a nation) but they are, in truth, (like that) the strength thereof, *Zach. 12. 5.* *2 Sam. 5. 12.* It is the *Act. 27. 31.* duty of Kings especially to *contend for the faith:* *Ex Job 22. 30.* *rours* and heresies are the red *Dragons* teeth, whereby he devours souls, which when sown in a nation, too often up come armed men (wars and seditions) there being no such *enmities* as those which are founded in religious differences: It is the King who is the Churches *Guardian* (lookt upon as alwayes under age) engaged to preserve her portion sacred and entire, Church goods (like *Manna*) corrupt and breed worms while detained in the wilderness of sacrilegious invasion, but continuing sweet, and a monument of divine bounty, while kept in the Temple. Now by this his care of religion, a good Prince is an occasion of great joy to a people, procuring thereby so great a blessing from heaven upon them. *Virtue* (in many particular persons) hath not her portion paid her till arrived at full growth in heaven, but the histories of all times assure us of a temporal reward entailed upon religion and virtue when becoming (in any measure) national: the works of God herein abetting his word, *Prov. 14. 34.* *Righ-* *teousness exalteth a nation, but sin is a reproach to any*

E people,

Non calliditate aut robore, sed pietate ac religione, omnes gentes nationesque Romani superarunt. Tul. Orat. de A-nusp.

people, Jer. 18. 8. Hof. 14. 8. Nay the very shadow thereof hath proved (like Peters) healing to a state, as hath been noted in the Romane Empire, *Deus ostendit in præclaro Romanorum Imperio, quantum valerent virtutes civiles, etiam sine vera religione.* August. Epist. 5. ad Marcel.

Thus we see how justifiable the custome of people is, to rejoyce when the righteous are in authoritie.

Secondly, The words may be understood as denoting the *duty* of a people in such an instance of divine favour as the bestowing of a righteous Ruler on them: An expression parallel hereunto occurs, Prov. 11. 10. *When it goeth well with the righteous, the city rejoyceth:* Commonly the generality of men rejoyce little at the happiness of good men, but they should rejoyce then, it is their sin if they do not: so here, the people do rejoyce, that is, they should rejoyce, and express a grateful sense of the mercy vouchsafed them. A people should let the world see that the King hath their hearts, the heart of a nation being a throne to be reserved only for God and a good King to rule in: we are sometimes commanded to honour bad Princes, but never commanded to rejoyce in them.

Great is the honour God hath now done a nation, having given them a King who bears his own image three times over, once as he is a *man*, again as he is a *Magistrate*, and a third time as he is a *righteous person*: would we foretell the fate of a people, (foresee what mercies or judgements God hath in store) let us fix our eyes much upon these stars, the Rulers and Governours therein, and their dispositions and affections, Isa. 1. 26. *I will restore thy judges as at the first, and thy*

² Chron. 9. 8.
Psal. 109. 6.
Isa. 32. 1.

thy Counsellours as at the beginning, afterward thou shalt be called the City of righteousness, the faithful City. On the other side, No such signe of ruine to a people as bad Governours. God had a purpose of wrath against the Kingdome of Israel, and not one good King had they in the whole Catalogue.

The more the Jews finned, the more God impaired the goodness and excellency of their government; Their government was (like that of man in innocency) a *Theocracie*, God being their Ruler, and immediate Law-giver: Provoked by their sins, he sets up Kings over them, allowed a power little less then absolute: then *Dukes* who were indeed *ex gente Judaicâ* but in subjection to some foreign power or other: Not yet reformed, they are governed by *Rulers* which were *aliens*, but yet in their own Land, and with a reservation of some power to themselves in *Spirituals* and *Civils*, afterward (they being deaf to the voice of this rod) the *Scepter* departs from *Juda*, all form of civil politie is cancell'd, they scattered over the face of the earth, and left (like water in a vessel) to take shape, figure, law from that State or Nation Providence should dispose them in.

Two things we learn also from this branch of the Text.

First, That there are no such *enemies* to Prince or people as they, who (by any evil counsels) make a *breach* upon a Princes *righteousness*. Such persons poyson a fountain. A Prince cannot sin at so cheap a rate as common men: seldom do such Counsellours go to their graves in peace, sometimes they are given up by Princes as a Sacrifice to popular fury to expiate their own guilt: sometimes he disgusts them himself. A King cannot endure continually to be reproacht and

Use.
I.

put to the blush, by that wickedness which the sight of such persons renews the memory of; and therefore at last, hates (like *Amnon*) the sight of those by whom he hath lost the honour of a constant righteousness. See this truth justified in *Haman*, a wicked Counsellour to *Ahasuerus*, destroyed by him, *Sejanus* by *Tiberius*, *Empson* and *Dudley*, and *Wolsey* under the *Henries*, and many others occurring in history, burning their fingers at last, by holding the candle to a Prince, whilst walking in ways of darkness. Hence one well notes, *Primum sibi ad ruinam gradum struit, qui non reveretur conscientiam Principis*: The first step to ruine, is to bear no reverence to a Princes Conscience. Worthy therefore of a Courtiers remembrance is the counsel of *Solomon*, *Prov.* 28. 23. *He that rebuketh a man, afterward shall finde more favour then he that flattereth with his lips.*

Quemadmodum pessimis Principibus sine fine dominatio, et à quavis egregia, modus libertatis placet, Tac. hist. l. 4.

Nothing procures a man greater favour with his Prince (that owns any degree of good Nature) then plain and righteous counsel seasonably, humbly, and constantly given, (this flows from Nature, compliance from Art) whereas wicked Counsellours are like bushes and thorns, which men run to in a storm, but cut up commonly in a calm.

Secondly, Learn we hence what matter of joy the return of so good a Prince to his Crown and Kingdoms hath occasioned, who is thereby blest with Sphear large enough to display all his Royal Vertues in.

We come not now together to rejoice for a Victory gotten in a Civil War (the *ROMANS* allowed no Triumphs for such victories.) The eye that is bloud-shot cannot bear the clear and pleasant light of the Sun; and truly I question not but many good men (since our late unhappy

unhappy differences) could not bear that light of joy and gladness which a victory might otherwise occasion, while they had *sanguinem civium*, Omnia in bellis civilibus misera sed nihil miserius quam ipsa victoria. Tul. the blood of fellow-brethren and Citizens (shed on both sides) so much in their eyes and thoughts: but surely nothing now can be pretended sufficient to interrupt and disturb our joy, no harsh string to make our Musick ungrateful, except the not gratifying of some few private and particular interests.

When the *foundations* of the earth were laid, the *Morning star* sang for joy, *Job. 38. 7.* all our *foundations* of *Government, Religion, Law, Parliaments*, were out of *Course*; now that we see God *laying* them again, should we not express a joyful sense of the Mercy, and like good members of the body politick, *rejoice* in the welfare of the whole?

This is a duty God requires at such a time as this, *Isa. 65. 18.* *be glad and rejoice for ever in that which I create, for behold I create Hierusalem a rejoicing, and her people a joy.* Sure I am, if any part of the Nation have matter of joy, we in the *University* more; Universities and learned men most flourishing under Kings, but especially under righteous Kings: Its observable that when there was no *King* in Israel, *Judg. 17. 6.* we read (*v. 10.*) of a *Levite* who served for *ten shekels of silver by the year, a suit of apparel, and victuals.* Pliny long ago noted it, that *Arts flourish only under good Princes*, as well knowing that they are learned men that must embalm their names, and make them liker to Gods, by procuring them a kinde of immortality. Besides a just Prince knows Universities designe to instate him in the highest honour a Prince is capable of (To be *Rex Kiro- rum.*) Sub Te spiritum & patriam receperunt studia, quae priorum temporum in manus exierant puniebant, quem sibi vitiorum omnium Conscius Princeps, inimicas vitiiis artes, non odio magis quam reverentia relegaret. Plin. ad Trajan. orat.

Ministers are stiled *helpers of the peoples joy*, 2 Cor. 1. 24. That I may accordingly discharge my duty this day in helping forward your joy, give me leave to retail the mercy and blessing of this day, and give you a view thereof in these five parcels and particulars.

1. First, we have now great matter of joy, in that we have a *fixed and established Ruler* over us. We might be well assured that the Nation was *sick* before, by its shifting of sides so often, and never continuing long in one posture of Government; (an evil too big for any other Teacher to make men understand, but sad experience.)

Frequent shifting of Governours is the great punishment of the sin of a people, Prov. 28. 2. *For the transgression of a Land, many are the Princes thereof: but by a man of understanding the (perishing) State thereof shall be prolonged:* with this evil God punished the revolted Kingdom of *Israel*, which had as many Kings (within one) as the *Kingdom of Iuda*, and yet lasted not much above half the time thereof: with this judgement God avenged the blood of his servants upon the *Roman Empire* (even the frequent changing of Governours from *Cesar to Constantine*) by the murdering of them so frequently.

This is a very great evil upon many accounts, for in such vicissitudes of Government, there will (of necessity) be fresh favourites, who are never wanting to make use of such troubled waters to heal their lame fortunes. In such vicissitudes people never learn the art of *obedience*, nor a Prince the art of *Government*, self-preservation being the mystery chiefly employs his study, in order whereto he is often prompted to several counsels ungrateful and disobliging: Laws (in such times) usually

*Res dura, &
regni novitas
me talia co-
gunt, moliri.
Dido in Virg.*

ally lose their force, Rulers letting go these reins of Government when ready to be thrown out of the saddle, to save themselves from a dangerous fall: God rains snares upon a Nation in such a condition, that being voic't up for Law to day, which shall be Treason to morrow: besides such times produce abundance of dissatisfied persons who heated by such violent motions and turns, catch fire at last, and endanger the peace of the Nation.

Matter of joy then we have, in that His Majesties reſtauration ſilenceth all diſputes amongſt ambitious ſpirits, (who ſhall be greateſt?) The Nation before, did (like *Penelope*) but *texere & retexere* in her Lords abſence in foreign parts, but make and unmake Laws and Rulers: and there was little obſervable of *England*, but what *Solomon* notes of the *locuſts*, *Prov. 30. 27. The Locuſts have no King over them, yet go they forth by bands*; ſo, that we ſhould (without our legal and ſetled King) go forth ſo by bands and armies as we did to the terror of our Neighbour-Nations. But we hope that while our Lillies point to the North, they will labour and toyl no more, now that our hearts and prayers point toward His Maſteſty, God will bleſs us with that reſt and conſiſtency which all great bodies (eſpecially Nations) naturally tend and move unto.

Secondly, We have matter of joy in that this ſetled Ruler is a King: The government of *England* now bears conformity to Gods government of the World, (it is adminiſtered by one.) When God promiſed to bleſs *Abraham*, he doth it thus, *Gen. 17. 6. I will make Nations of thee, and Kings ſhall come out of thee*: when he would bleſs *Sarai*, he doth it thus (v. 16.) *I will bleſs her, and ſhe ſhall be a mother of Nations, Kings of people*

Sckickard. de
jure Reg. c. 1.
Theor. 2.

Jud. 8. 22.
23.

people shall be of her; and when *Ishmael*, v. 20. *Behold I have blest him, twelve Princes shall he beget*: and he commanded his own people, *Deut.* 17. 14. (long before they came to *Canaan* to set a King over them) hence the *Jewish Masters* tell us three things were especially appointed them when they came to *Canaan*, to choole them a King, to build God a Temple, and to root out the *Amalekites*. The sin indeed of the *Israelites* was (as they confest) very great *in asking of a King*, because they quarrelled with that excellent form of Government they were already under, in which God was their King, and Law and Justice administred immediately by himself, or by persons extraordinarily stird up and inspired by him; a Form of government which good men (when invited thereto) would never attempt to alter: and the rejection of this Form of administration will appear to be the sin of the people, (and not the bare asking of a King) upon a diligent comparing of Scripture, *1 Sam.* 12. 12. *1 Sam.* 8. 7. *1 Sam.* 10. 19. *1 Sam.* 8. 20.

Much might be alledged in commendation of regal Government, but I shall add but this one consideration (as having so great affinity with the Text,) It is hard for a Ruler (in any other Government) to be more then ordinary *righteous*, and be matter of *rejoycing* to a people, (above others) *sine metu ostracismi*, nor can the deserts of a Subject (under another Form) be high and eminent, but he is more *feared* then *favoured*, oftner *ruined* then *rewarded* (the envy of the fall of so eminent a person, proving dangerous to none; being divided amongst the Many that Rule and Command) and certainly it is a considerable commendation of Kingly administration, that we can say of it, the Ruler may do good

good offices with the *fewest fears*, and a *Subject* perform noble services with the *highest hopes*.

Sure I am this Nation of *England* is of a more noble and generous spirit then to sit contentedly under any other then a *Royal shadow*; this was ever our way of Government. *Status Reip. Anglicana, semper Regalis* De Bell. Gal. lib. 4. sect. 6. *fuit & semper hereditarius* (saith a learned Antiquary.)

Julius Cesar makes mention of the *Principes Britannie* before the times of Christ: many changes have been in the persons, but none in the Government, till of late (as indeed we shall finde Monarchies in History lasting for many hundred years in a Nation, but *Venice* is the only instance of a *Commonwealth*, which hath continued a thousand years, and that too for some special reasons.) Pauca Respub. ævum tulerunt (excipio parvas quasdam validiorum tuitione aut amicitia firmas.) Sola Veneta est quæ ævum millenarium jactet.

Upon this account we have matter of great joy, that we are now returned to our old Form of Government (the Nation was like a fish before, *sick* till it came thither where it was first spawn'd.) To those that think this no such matter of joy, I shall propound the question that *Abimelech* did to the men of *Sichem*, *Judg. 9. 2. Whether is it better for you that all the sons of Ferubbael* (which are threescore and ten persons) *reign over you, or that one reign over you? remember also, that he is your bone and your flesh.* This government (so highly abetting that unity which all things tend unto) hath been received with the greatest expressions of joy in *Scripture, Num. 23. 21. 1 King. 1. 39. 2 King. 11. 14.* Lips. Monit. Polit. l. 2. c. 1.

3 We have matter of very great joy in that we have a *righteous King* to be our Ruler. Our *Elder* is now like those which stood about the throne, *Rev. 4. 9.* who were *clothed in white garments* and had *crowns* on their heads.

We have a King who is *legally righteous*: one born our King, invading no mans right, standing upon no mens skulls to be higher then his brethren; He sits upon the throne of his Fathers, upon a throne that the law makes his: when God would prescribe the laws of the King who should be over his own people, He first provides for the legality of his title, Deut. 17. 15. *Thou shalt in any wise set him over thee, whom the Lord thy God shall choose.*

Qui vel unica
die labora-
rit in ser-
uicio, in-
idoneus est (re-
gno) lex Ju-
daica, Schick.
de jur. Reg.
c. 1. Theor 3.
Prov 19. 10.

Now this is matter of joy to a nation, because it rolls away one of the greatest reproaches from it (the having of a fellow subject to usurp the throne of Majesty.) The nation before was under the curse of *Cham*, Gen. 9. 25. being a *servant of servants*: the Church of God in Captivity (Grace doth not take away sense of honour) thus characters of the misery of her Captivity, Lament. 5. 8. *Servants have ruled over us, the crown is fallen from our heads.* It is a shame for a nation to sit under the shelter of a gourd which came up in a night of war and confusion: when a King is taken (like *Saul*) from among the stuff, (the common sort of people) Majesty loseth its reverence, 1 Sam. 10. 27. and a people their safety, Zach. 9. 6.

Against viti-
ous persons.

Then again, a small measure of charity will warrant us to stile his Majestie *religiously righteous*: For that may be said of him which can of no Prince in the world besides, that he hath had *evils* enough to discover and improve his *virtues*, and *enemies* (under freedome and malice too much) to report and greaten his *vices*, if he had been chargeable with any: *His Majestie* in his late *Proclamation* hath made a practical commentary on those words of *Solomon*, Prov. 14. 35. *The Kings favour is toward a wise servant, but his wrath is against him that*

that causeth shame. Who observeth not his constancy *in religion*? All His injuries from enemies could not conquer his *charity*, all the difficulties He beheld between Himself and his throne, tire out his *hope*, nor yet any temptations from Rome, stagger his *faith*.

What a *Christian* spirit doth He discover in endeavouring so many ways *the union* of his people: the law of love, is once more, become νόμος βασιλικός a *royall law*, Jam. 2.8. His Majesties declarations assure us that He would not have us (like lines) running all to one and the same centre, the King; yet never touching one another, in any hearty love and affection.

And certainly it is high time for us to think of joyning hearts and hands: We well agree in the main, *religion and loyalty*, why should we fall out about *mint and cummin*? It hath alway been the Devils policy to set the people of God at variance about circumstances, how hot were the disputes and contentions in the Apostles times about *meats and drinks*? how high the animosities in after ages about the time of the observation of *Easter*, the precedence of their Bishops, &c. and in our own times about matters which (in themselves considered) commend no man to God: The Devil hath alway endeavoured to choke the Church of God (like *Adrian*) with gnats and flies, disputes about matters of small moment in religion: oh how are we benighted that seem yet ignorant of Satans devices! It was the infant state of the Church in which men were set at distance by circumstances. Would that stand *in regimine* in the *Hebrew* tongue, lose a *letter* or two and yet no breach is made in the *sense*: truly there is no thinking we shall stand long (peaceably) *in regimine*, in government and order, if superiours and in-

feriors be loth to part with some *punctilio's* and circumstances in their opinions and practises, which may be done without any breach made upon the *sense* of Creed or Scripture: The noble, large and ingenuous spirit of the Gospel will accept men *every where* (as God doth) Acts 10. 35. for *righteousness* and innocence sake. Admirable is that rule of the Apostle in matters of indifference, Rom. 14. 3. *That the strong do not despise the weak, nor the weak judge and condemn the strong.*

But to return; this consideration also is a matter of very great joy to a people, to sit under the wing of so virtuous a Prince: When Rulers and Kings rise up and worship the Lord, then *sing O heavens, and be joyfull O earth*, break forth into singing O mountains. Isa. 49. 7, 13. God hath not done thus to every nation: few virtuous men, but fewer virtuous Princes: many righteous persons in *sheep-skins* and *goat-skins*, but few in *Ermes*.

And here give me leave to pause a little and to take notice of a considerable (because so rare a) circumstance, in the happiness of his late *Majesty* of blessed memory, even the transmitting to posterity so much of his wisdom and virtue (surviving in his issue.) A great part of that stock of honour, many an eminent Monarch hath died possessor of, his unworthy son who succeeded him hath embezzled: *Rehoboam* the imprudent son of wise *Solomon*, *Domitian* of *Vespasian*, *Commodus* of *Antoninus*, *Basianus* of *Severus*: Instances in this kinde are so familiar, that an historian notes, *Neminem prope magnorum virorum optimum & utilem filium reliquisse, denique aut sine liberis eos interiisse, aut filios habuisse, ut melius fuerit de rebus humanis sine posteritate discedere*: and that judicious Historian notes it as

one

*Spartian in
Sever.*

*Sleidan. lib. 9.
1597.*

one reason why the fame and memorie of that eminent Prince, *John Duke of Saxony*, continued not so fresh and precious after his death, as his virtue (discovered in doing and suffering so much) did mérit *quia filios reliquit sui dissimilimos*, because He left sons which gave the world no assurance that they were his genuine off-spring: and *Scripture* notes it as one special reason why *Samuel* was rejected of the *Israelites*, because his sons *walked not in his ways*, 1 Sam. 8. 5. But to proceed.

Fourthly, His Majesty is more then a Ruler, is a deliverer to us; from the several evils the nation groaned under, evils sufficient for a history: the nation seemed like that roll, Ezek. 2. 10. *Written within and without with lamentations and mourning and wo.* What invasions upon our rights civil and sacred did we long stand sad spectators of? We have seen arms, the iron-mole that stained our religion, and eat out order and law. *Astronomy* shews us the *Dragons Tayl* placed as near as may be to *Charles-wayn*, and we beheld the Embleme too plainly expounded in our own nation; those which should have been the *tayl* and not the *head* (to use the *Scripture* phrase, Deut. 28. 13.) invading the throne of Sovereignty; throwing down the stars (the Nobles and Senatours) to the ground putting dishonourable abatements into the fairest courts of arms: we beheld every common bird feathering its nest from the *Eastridge* feathers, (the unworthy hieft persons enriching themselves with the lands of Princes): we heard many *Zebu's* and *Zalmunna's* saying, *Let us take to our selves the houses of God in possession.* Psal. 83. 11.
12.

Another greater evil then these mentioned, was this; Our Adversaries had taken away not onely our

Job 27.6.

Matt. 27.24.

happinefs but our innocence, (that which *Job* when all was gone, health, wealth, children, state, would not part withall till he died) the consent of the nation to his Majesties death, to the setting up of an Usurper, being so highly and boldly pretended to: The *virgin daughter of our people* could not be put to death, but first (like her in the story) she must be ravishd, (never till now did I see so much wisdom, in that character the holy Ghost gives the opposers of a lawfull King, Psal. 62. 4. *They onely consult to cast him down from his excellency, they delight in lies.*)

Well, his Majesty (under God) is become (in a happy degree) a Deliverer to us from our many evils: now we understand the words of Solomon, Prov. 16. 15. *The light of the Kings countenance is life, and his favour (nay his presence) is like a cloud of the latter rain.* Our case had been wofull, if his Majesty when desired to return to his Kingdomes, should have returned us, the answer of Him in the Prophet, Isa. 3. 7. *Make me not a ruler over this people, for Jerusalem is ruined, and Judah is fallen.* Church and state are undone: So that now, great matter of joy we have but to recount the storms and tempests we have survived. *When God bringeth thus back the captivity of his people, Jacob shall rejoyce and Israel shall be glad,* Psal. 53. 6.

5.

Fifthly and lastly, *We have all the assurance we can ordinarily have that his Majesty shall prove a very happy and successfull Ruler to us,* To omit many happy omens and prognosticks of his prosperous reign, as his education amidst arms at home, and the observation of the policies of the greatest Kings of Europe abroad, the advantage of the wise counsels of a Royall Father confirmed by his own experience (and none like them.

Prov.

Prov. 4. 2, 3, 4.) The assistance of two brothers so eminent for their Wisdom, Valour, and Affection to him, (which, when so qualified, prove the best supporters of the Princes Arms) the strange Providences of God seen in preserving His Majestie through so many death and dangers, that general satisfaction and joy expressed upon his return, (most likely to be continued by His Majesties moderate Counsels) a thing very considerable, *for in the multitude of Subjects is the Kings honour*, but in the affection of them is the Kings safety: a well disciplin'd, valiant, and experienc'd army, to omit, (I say) these, I shall take notice of five or six particulars which are as a *token for good* unto us, that His Majesties reign shall prove a blessing to the Nation.

*Firmissimum
id Imperium
quo obedien-
tes gaudent.*
Liv.
Prov. 14. 28.

Psal. 86. 17.

But before I propose them, I must premise thus much, that I lay them not down as pretending to a prophetick, or designing to gratifie a secure and supine spirit, (men are apt enough of themselves after storms and tossings to fall asleep; pillows need not be sown under their elbows) *all Gods promises of temporal blessings are but conditional*, 1 Sam. 2. 30. Never any people held their happiness by a fairer Charter then *Hierusalem*, but yet the plague of sin (after its being scraped with so many judgements) so far spread in Gods house, that it was at last so pulled down, that *one stone was not left upon another: one sinner* (but much more many) *may destroy much good*, the sins of Prince and people may be as a winde easily able to scatter this refreshing cloud, yet no bigger then a mans hand: but I propose these happy omens to let us see what engagement we have to thankfulness and prayer, (men use to pull cheerfully, when they perceive the thing coming, Dan. 9. 2.) besides such mollifying considerations may serve to allay any

Levit. 14. 41,
42.

Eccles. 9. 18.

any swellings and risings which an insensibleness of our present hopes may possibly occasion.

First then, A special token for good is this: *It is Gods usual method to make those Princes most fortunate and happy, whose first days he hath most exercised with crosses:* No Princes in sacred Writ so eminent as *Moses* and *David*, whose first days were cloudy and full of evils. *Lewis* the 12th of *France*, *Henry* 7^h. of *England* and *Queen Elizabeth* were famous in their times for their justice, prudence and felicity, but withall not unacquainted with crosses in their first days: *Augustus Cesar* was one of the best Emperours *Rome* had, which was (in a great measure) due to those five Civil Wars which exercised his valour and prudence: we have never so great security the day will be fair and clear, as when the Sun riseth in clouds and mists, and at last scatters them and quits it self of them.

Nube solet pulsa, candidus ire dies.

Thus hath it been with Kings, those shine most brightly in History, whose risings were obscured with a cloud of crosses and adversities: Affliction in a Kings youth, doth *fastum detrabere & nervos intendere*: it makes him humble and vigilant, and so the fitter person for God to bless, and success to crown: Kings (like *Saul*) lose their armour and honour, whilst a constant felicity lulls them asleep: Gold gaineth; but dross loseth by the furnace, and thus a common servile spirit is broken, or made desperate by affliction, but the spirit of a King improves in Wisdom, Courage and Vertue: whereas it is often seen that Kings glorious in their rise, set in a cloud, and end their days ingloriously upon one account or other.

Now how great His Majesties sufferings have been,
would

Vid. Suet in
Vit. Aug.
Cæs.

1 Sam. 26.
16.

would be (I know) an ungrateful office on such a day of rejoicing as this, sadly to recount: we could not know them without our blood, nor hear them without our tears.

Secondly, *That usual method God observes in bestowing the greatest blessings upon his people, was exactly observed in His Majesties restoration:* for,

I *It was accomplished without humane means and helps.* His Majestie was not possesst of his Kingdoms till his Friends had used their outmost power and policie to restore him, and his enemies their outmost malice and cunning to deprive him. We saw a formidable and succesful army scattered without blow,

Et quamvis nullo maculatus sanguine miles,

Psal. 76. 3.

Que potuit fecisse, timet.---

The King had been long called *Nullus* in that old Prophetick verse (and such, in times of affliction, the eyes of people are usually much upon) and God did not return him till he was *Nullus* indeed, though in another sense (as the Devil will always be found a Lyar, even when he tells truth;) He was *Nullus* in the hopes of his Friends, *Nullus* as to any present assistances and powers of his own, *Nullus* in his enemies thoughts and esteem.

And then God reinvests him with power and honour; and thus he useth to bestow his blessings upon a people, *Deut. 32. 36. The Lord shall repent himself concerning his servants, he will judge his people, when he seeth that their power is gone, and there is none left.* See *Isa. 63. 5. I looked and there was none to help, therefore mine own arm brought salvation.* Thus is England saved and His Majestie restored, alone by the arm of God made bare (devested of all humane assistance) now God doth

not use *magno conatu nihil agere*, when things come to us in a manner extraordinary, we naturally expect great matters.

2.

Hag. 2. 7.

Dan 11. 1.
Ezek. 37. 11.
Dan. 9. 25.
Psal. 104. 3.

2 His Majesties restauration was after a long night of misery and affliction upon the Nation: We had written Ichabod upon Church and State: I will shake the heavens and the earth, and the sea, and the dry land, I will shake all Nations, and then the desire of all Nations shall come, (sore throws before the birth.) Thus God shook our heaven and our earth, (our Church and State) he shook all the three Nations, and then His Majestie (their true desire) is restored: Religion and peace (like *Abrahams* sacrifice) are usually intangled in a thicket, before they are laid upon Gods altar; commonly given in after many incumbrances and difficulties, the fore-runners of them.

It is the speech of God concerning the husbandman, *Isa.* 28. 24, 25. *Doth the husbandman plough all day to sow, doth he open and break the clods of his ground, when he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat? Surely if the husbandman will do thus, God, after he hath suffered the ploughers to make long furrows on the back of the Church (as the Psalmist speaks, Psal. 129. 3.) will at last cast in his precious seed.*

3.

Sen de Clem.

Job 29. 25.

3 The afflictions of Prince and people, separated from each other, have been great enough to endear each to other: we have found that head and members, when parted, both bleed, and that *ut Regi viribus opus est, ita & populo capite*. Should I now dwell upon our Sovereigns crosses, I could justifie my self by the example of the Holy Ghost more largely relating the sufferings of Job (yet a Prince too) then *Solomons* greatness and splendour: but

but these the world is a witness to, as it is of an Eclipse of the Sun.

As for the Nation, never was that more eclipsed and fuller of darkness, then, when (like the Moon) in most direct opposition against our Sun (our lawful Sovereign.) Our *Moses* rod was no sooner vilely thrown to the ground (his power usurped by the populacy) but it became a serpent to sting and afflict us. Very guilty indeed the Nation hath formerly been of opposition against Kings. The *Scotch* History mentions about 50 of their Kings deposed or imprisoned, or falling by the hand of violence; and a learned Antiquary had (some years since) computed 30 several rebellions in *England*, since the Conquest. If any shall account the mentioning so known a matter a discovery of the nakedness of my mother Country, I shall acquit my self by the example of *Ezra* and *Nehemiah*, confessing the sins of their people in the day of their return from the captivity, *Ezra* 9. 7. But I hope that experience will teach us now to value His Majestie, if not for his Vertue, for his Necessity: It is seldom the croud of men learn any thing by Aphorisms and politick Lectures, but *stripes enter into fools*, and (I hope) as the phrase is in *Job*, we shall remember the battle and do so no more. Nehem. 9. 8.

Fouthly, *His Majesty is greatly propense, humbly to ascribe the honour of his restitution to the divine bounty and wisdom, in his publick declarations, and more private religious expressions.* Cardinal *Richelieu* was pleased once (in a complement) to profess himself desirous to be a Peer of *France*, only *ut sciret orbis, qualis & quantus est Ludovicus cujus radius & rivus est Richelius*; and thus when a King shall own himself but as a monument of divine bounty, and wisdom, and power, set up only to let

the world see what God can do. He is most likely to stand long and happy.

Πολύτ. Πα-
ερτ.

The Ancient Heathens upon any successful performance, *Plutarch* tells us *Δαίμονα καὶ τύχην τῆς καλοῦθ' αἰμασιν σωματικῆς αἰσιν*, they used to entitle *Fortune* and some good *Genius* thereunto, so to decline the envy of men and of their Gods too. But we shall find His Sacred Majesty (we hope heartily) intituling God to all that he now enjoys: that so he may not be jealous of any retrenchment of his honour.

Vid. D. Ca-
sub. Orig. of
temporal evils.
P. 37, &c.

Isa. 23. 9.

Prov. 15. 25.

16. 5.

Dan. 4. 25.

Isa. 26. 5.

Whereas on the other side, we shall finde nothing of so frequently blasted from heaven, as persons high and lofty in their own eyes, too great to acknowledge God in any enjoyment. *Is. 2. 12, 13.* The day of the Lord of hosts, shall be upon all the Cedars of Lebanon that are high and lifted up, and upon all the Oaks of Basban. See *Job 40. 12.* *Prov. 6. 17.* *Isa. 5. 15.* *Luk. 1. 52.* God is most especially jealous of Pride in Princes: the many Kings of *Assyria, Persia, Babylon*, perishing by presumption and self assuming, are as a cloud of witnesses to abet this truth: this sin God did especially caveat against in the King over his own people, *D. 17. 20. 2 Chr. 32. 25.*

5.

Isa. 16. 5.

Fifthly, Another good omen of His Majesties happy reign, is this, there meet most eminently in him, those two things which establish the throne, and they are Mercy and Truth: *Prov. 20. 28.* Mercy and Truth preserve the King, and his throne is established by Mercy. Hence David prays for the King thus, *Psal. 61. 7.* O prepare Mercy and Truth which may preserve him: Solomon especially recommends these two to his son *Rehoboam*, *Prov. 3. 3, 4.* Let not Mercy and Truth forsake thee so shalt thou finde favour, in the sight of God and man: (These two (be it spoken with reverence) uphold the throne of God and

and therefore God especially upholds them, *Pfal.* 25. 10.
Pfal. 108. 4.)

A Statesman would have said, that *Policie* and *Power* preserve the King: No, the Wise man (who best knew) tells us they are *Mercy* and *Truth*: and with good reason, for there are no two things so contrary to the end and to the continuance of government, as *cruelty* and *treachery*: such a Prince as hath both these meeting in him, hath lost the two cheif instruments of action, and they are *amor & fides* (love and trust) for no man can love that Prince who owns no mercie, nor trust him that regards not truth, and it will be hard to recount many cruel and treacherous Princes, happy and fortunate. None ever counted it a Princes *honour* to rule over men as they do over beasts (meerly by fear,) and the experience of all times hath proved it not to be his *policie*: *Semper metuet quem secula pudebunt*, was a *politica licentia*, which a wise Prince will never warrant himself in. If executions be few, they will be charged upon the merit of the persons; if frequent, upon the Princes disposition, then which nothing renders him more ungratefull, man being naturally a compassionate creature.

1 King. 12. 7.
Temperatus
timor cohibet
(populum) as-
siduus in vin-
dictam exci-
tat. Sen. de
Clem.
Lucan. lib. 8.

But it is not *mercy* alone, will establish a throne, there must be *truth* too, fidelity, open-heartedness, *He must not be made up totus ex artibus*. Princes which (like *Abalom*) kiss all men alike, seldom succeed happily, because they occasion the disappointment of so many (which a man cannot so well bear as an expected injury.) Cruelty and Treachery have gotten many a Throne, but they have established none.

Now both these meet most eminently in our Sovereign: *Mercy*, though provoked more then ever Prince

was, he was not (*in natali imperii*) born like *Eſau*, all over red with the blood of those who had forfeited their lives to his justice; but his first and great (I may now add, frequentest) request to the Houses was, that the *Act of Indemnity* might be as speedily and as comprehensively drawn up as might be: His Majestie contents himself with the submission of his adversaries:

Pœnaque genus vidisse precantes.

The fears and jealousies of guilty minds (no question) represented His Majestie (as vapours do the rising Sun) of a bloody colour and disposition; but he hath defeated not only the hopes but the fears of his adversaries, by shewing his greatness (as God whose Viceroy he is) even by *pardoning* and forgiving offences. And His Majesties whole demeanour assures us, that this clemencie is *virtus Persona*, not *virtus temporis* only, and in observance of the old rule,

Num. 14. 17.

Novum imperium inchoantibus utilis est clementia fama. Tacit. Hist. 4. Joh. 8. 18.

— *mitissima sors est*

Regnorum sub Rege novo:

Hist. Montr.

And as eminent is He for *Truth*, no King might (as Christ doth) write *Teste meipso*, with better confidence then He. Hear what that valiant *Scotch Marquess* said of him when ready to die, (and the words of dying, especially understanding men, I value next to the Scripture) *For His Majestie now living, I believe never people might be more happy in a King; his commands to me were most just, in nothing that he promiseth will he fail, he deals justly with all men.*

I shall close this fifth particular, by superadding this one observation: It is Gods usual method to suppress and expel a power or people guiltie of such or such a vice, by persons eminent for the contrary vertue. Thus *Salvian* takes notice how God punisht the *Spaniards*

De Gub. Dei, l. 7.

(a lascivious people) by the *Vandals*, a Nation eminent for their chastity and temperance; so the *Persians* (a luxurious and riotous generation) He overthrew by the *Macedonians*, eminent (at that time) for their abstinence and moderation in diet: and thus God now useth his Majesty to succeed and suppress persons lately in power highly challengeable for the want of Mercy and Truth: *Mercy*, we might be well assured they were never designed to build Gods Temple, there was such a noise of fatal Axes continually heard in the Nation: *Truth*, breaking all the bands (like the poorest man) of Oaths and Covenants wherewithall they had been bound: the character of *England* at that time we might finde in *Isa. 59. 14.* *Judgement was turned away backward, and Justice stood afar off, Truth was fallen in the streets, and Equity could not enter.*

Sixthly, Another token for good is this, *After great distractions and confusions long in a nation, God usually sets upon the throne Princes eminent for success, wisdom and courage.* When a nation is full of distraction and confusion, God generally takes one of these three courses with it. 1. He sometimes *leaves it in confusion*, suffers the people to be without any settled form of government, and to hold up one another till he corrects all, thus he dealt with the Israelites, *Judges 21. 25.* *When there was no King in Israel*, but every man was a law to himself. God sometimes deals by a nation (as they did by the ship, *Acts 27. 15.*) cuts the cables and anchor's that held it, and lets it drive. Or, 2. He sometimes *sets a Tyrant* over it, (as it is an hundred to one, but when the ill humours are in motion, they gather to an head at last.) Thus we read in the *Judges*, he dealt with his own people. Or, 3. He raiseth up
some

some eminent person whom he qualifies with all Princely dispositions for so great a work as the healing of the breaches in a nation. Thus we finde him raising up *Moses* after the *Egyptian* oppression, *Gideon* after the *Midianitish* slavery, *David* after *Sauls* injustice, and *Nehemiah* and *Zorobabel* after the *Babylonish* captivity, to become healers to Israel. Thus *Julius*, and *Augustus Cesar*, in the *Romane Empire* were raised up by God to be repairers of the breaches in that government under which Christ was to be born, and afterward *Constantine* as a shadow from the heat of the *ten Persecutions*, and *Charles the great* in the *West*, and *Queen Elizabeth* after many changes both in Church and State, and *Henry the 7th* before her, happily curing the issue of blood the nation had so long laboured under.

Great and many are the evils which *England* hath languished under these many years, now to use the word of *Mordecai* to *Esther*, *Esther* 4. 14. *Who knows but his Majesty is come to the Kingdome for such a time as this.* God hath taken all the forementioned courses with our discomposed nation; 1. We were left to the unconstant counsels, and giddy determinations of those who stiled themselves, *Custodes libertatis*, (it would pose a wise man, to tell who they were) sometimes this party, sometime another pretended to the title of the supreme authority of the nation. 2. Then he set over us, a person that like *Adonijah* got him *chariots and horsemen*, and said, *I will reign*; but now we hope God hath set him over us, whom he will make a great blessing to this great people; when a nation hath been under many Rulers *Solomon* tells us, how the state thereof must be prolonged, *Prov.* 38. 2. even by the
advance-

advancement of a man of understanding, which we hope God (according to the method of his providence) hath now blest us withall, even a man who shall restore again the Kingdom to its ancient dignity and liberty, and the Church to its due honour and discipline.

If we now lay all these particulars together, we shall easily, I think, see, what great cause we have to shout and rejoyce and cry, *God save the King.*

I have hitherto indeavoured to be the *helper* of your joy, give me leave (in a few words) to be the *directour* of it, and so conclude. Let us take care that our joy be seasoned, with *sobriety*, with *trembling* and with *religion*.

With sobriety. This passion of joy doth very much expose the soul to Indecencies, and therefore the greater need of vigilance; let us not so *dance* before the *ark*, as to discover our *nakedness*, so as to allow our selves in any intemperate and unwarrantable transports.

It had been high indiscretion in *Noah* and his family when in the *ark*, and perceiving the *Dove* approaching with an *alive branch*, to have made such a noise and lumber, as should have frightened her away: We have seen the *Dove* and the olive-branch of mercy & peace, and settlement after so many tossings and tempests nearly approaching us, oh let us not fright them away by our revellings and debauches. He that is hardened in his wickedness after *ten mercies*, (for so give me leave to account this *unum magnum*) is little better then he that was hardened in it after *ten judgements*. Deut. 12. 13; 14.

Let our joy be seasoned with *trembling*; this should be the handmaid of all our joy, *Psal. 2. 11.* *trembling*, not out of *distrast of God* but *our selves*, not for fear God will not continue, but that we shall not deserve our happiness. God forbid, that the *Tree of fortune* (as

it is called) should be so fairly *blown*, that we might only see how great hopes sin is able to *blast*. God hath threatened an unreformed people, that they should go out of *one fire*, and another should *devour them*, Ezek. 15. 7. and hath counselled *England* in *Israel* long ago, 1 Sam. 12. 24, 25. A bell sounds no longer then the *tremor partium* is continued, our ears now hear the joyfull sound of the restoring of *King, Parliament, liberty, Church, & State*, but this is likely to be continued no longer then there be a holy *trembling* about us, and a holy fear of forfeiting our mercies by our sins; A good *memento* *Joshua* gave the *Israelites*, Josh. 24. 20. *If you forsake the Lord, then he will turn and do you hurt after he hath done you good.*

3. Let our joy be seasoned with *devotion*; expressing it self in these duties.

1. In a holy and devout admiration of the wisdom and counsel of God, in this happy issue of his Providences: He that should take but a superficial view of *England*, for these last years past, would be ready to conclude, a divine Providence little concerned therein, that it was a land (contrary to what is said of *Canaan*, Deut. 11. 12.) which God cared not for, and which the eyes of the Lord were never upon from the beginning of each year to the end thereof.

But then, who so deliberately observes victory favouring now this party and anon the other, to encourage the prosecution of the war till God had punished both; the strange ballancings of parties for the safety of the whole, the removal of so many persons of power and interest without power and might, (like great Oaks pulled up by a hair) the strange state of the nation, being (like a ship on fire) perishing and sinking in it self, and even then a fear and a terror to the nations round about: his Majesty

jeſty reſtored to his throne, when his enemies fear, and friends hopes were almoſt at an end, finally, the great ſhip of the State turned about with a very ſmall helm, (~~but~~ means much diſproportioned) *whoſo is wiſe and will obſerve theſe things* will be invited to believe a God *wonderfull in counſel and excellent in working*, to *Iſa. 28. 29.* have intereſted himſelf in all the counter motions and ſeeming casualties we have ſtood ſpectatours of.

Our duty now is to admire the handy work of God, to come and *behold the works of the Lord, and what deſolations he hath made in the earth*, *Pſal. 46. 8.* We ſhould not be a nation, *ſeeing many things but obſerving them not*, *Iſa. 42. 20.* What one ſaith of parables, that they tend *tum ad involucreum, tum illuſtrationem veritatis* (for the concealment of truth before, and for the illuſt:ation thereof, after they are unfolded) is true of the many contrary occurrences in the world; they ſeem to obſcure a divine Providence, (while in conteſt and motion) they occaſion ſhort ſpirited men to cry out, *Te facimus Fortuna Deam*, to conceit the world but a kinde of lottery, & that there are no eyes in the wheels of Providence, but in the happy iſſue and reſult of all, they greatly evidence and advance a divine ſuperintendency; reaſon being warranted to conclude it excellent wiſdome which could ſet ſo many crooked pieces into ſo comely a fabrick, iſſue ſo many diſcords in ſo ſweet a cloſe, and happy compoſure in the Church of God: God gets himſelf glory when he *hath accompliſhed his whole work upon mount Sion*, *Iſai. 10. 12.*

*Verulam de
Aug. ſcien.
lib. 2. c. 13.*

Secondly, Let our devotion expreſs it ſelf in fervent prayers for the Nation, and for his Maſteſty.

2.

1. For the Nation, that ſeeing God hath now vouch-

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faſed

~~is as~~ *one head*, so we may have *one heart*. Pray we here especially for union amongst Ministers. It is a standing law of musick, *The leading notes must alway be concord*, Ministers are stiled ἡγούμενοι, Heb. 13. 7. our leaders, if there be discord and variance amongst them it will sadly influence the nation.

Now this blessing of peace and union, God onely (in whose hand mens hearts are) is impowred to bestow, Jer. 32. 38. *I will give them one heart, and one minde*: Philosophy tells us that *compositio* is *opus hominis*, but *mistio* is *opus naturæ*: Men may compound things of different nature (clay and iron and silver and gold, as in Nebuchadnezzars image) but to make a reall mistion, and incorporation between things, is the sole prerogative of nature: His Majesty (under God) hath compounded the people of the nation, and put us into better form and order, but God alone can *miscere animas*, give us *one minde* and *spirit*: books enough have been written for unity, Scripture calls aloud to us (in every Epistle almost) to avoid contentions, every one sees the evil of dividing, our adversaries have confest our differences but circumstantial, and such as call onely for a little mutual forbearance: and yet we stand at distance, and our hearts (like stones) ready to fly further off one from each other after our lying in the fire: This assures us that the publick fires are not likely to be quencht but by buckets taken out of the Church (the fervent prayers thereof.) This expedient the Apostle (after his holy counsels) useth as his reserve, Rom. 15. 5. *Now the God of patience and consolation grants you to be like minded, one toward another*. To engage us to follow his example, let us consider they are our divisions which strengthen the hands of enemies and sadden

*Non opus est
Concilio non
syllegismis, ad
sedandas Lu-
theranorum
turbas. Car-
nal. Contra-
ren. cited by
Bf. H. N. D.*

den the hearts of Friends. *Antoninus* (an ingenious heathen Emperour) amongst other consolations proposed to himself to animate him against the fears of death, useth this as the chief: "*remember (O my soul)* Lib. 9. 53. "*that thou art then to go in' ἀδρανῶς ἐν βροθυματέρῳ, "from men not of a munde with thy self. For if any thing would invite one, (saith he) to honour this life with a wish, it would be this, 'Εἰ οὐκ ἦν τοῖς τὰ το αὐτῷ διγυα- τὰ ἀνθρώπων, if it were possible to live amongst men of the same opinion with ones self: Certainly this makes Christians so weary of the world to see the sons of one common mother fall out about circumstances, it is this which makes them so earnestly long to go to that place, where alone unity in the faith is to be attained, heaven: Ephes. 4. 13. the doors of the Temple alone 1 King. 6. 33. are of *olive tree*, nothing but peace there: pray therefore that the Church may be able to lay a more just claim, to the title of the *Kingdome of heaven*, because of a greater measure of holiness and unity, obtaining therein.*

Secondly, In prayers for his Majesty as we are enjoined, 1 Tim. 2. 1, 2. Psal. 72. 15. that God would vouchsafe him *wisdom and understanding*, which is ἀπορροῖς ἰδίας ἀντιῶν, a virtue peculiarly due to a Ruler; Arist. Polit. 3. 1 Kings 3. 11. a *prosperous reign*, God owns it as his prerogative *to fasten a Ruler as a nail in a sure place*, Isa. 22. 23. let *such a nail* be never so well headed with policy, and pointed with power, God must be the *Master of the assemblies* to fasten it, or else it will take but little hold. Eccles. 12. 11.

3. In *praises to God* for all that joy which he hath been the author of, we should own God as the *fontain* whence all the *waters of consolation* flow unto us, Gen. 8. 10. Exod 15. 26.

Isa. 65. 18. *I create Hierusalem a rejoicing and her people a joy.* But in such a work as this (the restoring of a King to his throne) God challengeth the being owned as the sole authour and contriver of it; Psal. 144. 10. *It is he that sheweth salvation unto Kings,* Dan. 2. 19. *He setteth up Kings and pulleth them down,* Dan. 4. 25. Job 12. 18. It is especially noted as an eminent instance of divine power, that God *looseth the bonds of Kings,* and *girdeth their loins with a girdle;* the Chaldee paraphrast and the LXX seem to understand it of Gods bringing Kings brought low and captivated again to their royal throne, and his girding them again *regali baltheo:* a thing often noted in Scripture, as Gods peculiar work: And to assure us it is so, He sometimes sets up the meanest persons, and brings down the most mighty and powerfull Monarchs from their throne, 1 Sam. 2. 4, 5. Job 12. 15, 19. Luke 1. 52.

Psal. 21. 3.

Psal. 84. 39.

καὶ δι' ἐνὸν
βασιλεὺς ἐστή-
θεται, &c.]

Let us therefore thankfully own God in this great work, and pay him the tribute of praise and honour, let our zeal vent it self in hearty praises to the *God of our salvation,* and not so much in speaking *Satyrs* against the authours of our late misery, it being hard to throw dirt at them, but some of it must light upon our Church and nation in whose bosome they were so long nourished. We may with *Deborah,* Judges 5. 9. say, *our hearts are towards the wise leaders and captains,* and counsellours, who were forward in the work, but we must *blest the Lord*

But I am sensible how far this loquacious passion of joy hath transported me; I shall end all with the words of the Psalmist, Psal. 72. 18, 19. *Blessed be the Lord God of Israel who onely doth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and Amen.*

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